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REMEDIAL LEGISLATION.

The Manitoba school question is not yet definitely settled, though it came near to causing a crisis in the Government. In fact, three Quebec members of the Cabinet had actually handed in their resignations owing to the fact that Ontario members of the Cabinet refused to make a satisfactory pledge to the effect that there would be remedial legislation to relieve the Catholic minority in the Western Province. In consequence of this, on the 10th inst., the Hon. Mr. Outmet authorized the statement to be made through the press that himself and two of his colleagues, Sir Adolphe Caron and Mr. Angers, had resigned their portfolios; and it was publicly, though not officially, announced on the 11th that their resignations had been accepted.

Technically, an offer of resignation does not become an actuality until it has been formally accepted and received by the Governor-General. Hence, even at the very last moment, Mr. Foster was able to state that no resignations had been received, though on the public mind there was no doubt of the true state of the case.

At this critical stage of the proceedings further negotiations were carried on between the Government and the three members named, with the final result that the Hon. Mr. Angers adhered to his resignation, and now ceases to be a member of the Government. The other two have withdrawn their resignations and will continue to retain their portfolios. As they returned to their seats in the House they were greeted with ironical cheers by the Opposition; however, they assured the House that they had accepted their portfolios again on the full and distinct assurance of the Government that in January a remedial law, restoring Separate schools to the Catholics of Manitoba, will be introduced into Parliament by the Government, unless a satisfactory law to the same effect be in the meantime passed by the Manitoba Legislature.

Mr. Foster, on the part of the Government, made a like statement, adding that it is hoped that before the next session of Parliament Manitoba itself will take such action as will render Dominion legislation unnecessary.

We cannot say that we are quite satisfied with this delay. On the other hand, we would have no desire to have the authority of dealing with the school question taken out of the hands of the Manitoba Legislature, if there were any disposition shown by it to deal fairly with Catholics, such as has been manifested by the Legislatures of Ontario and Quebec in regard to Catholics and Protestants, respectively.

It is certain, nevertheless, that if the case had been that of a Protestant minority, as that of Quebec, smarting under similar unjust treatment, the Canadian Parliament would not hesitate a moment concerning the granting of redress; and the question is one which does not require long study to know the nature of the redress which should be given. It has been the study of our Legislatures for years, and it is well known that what is needed is the restoration of Catholic schools completely and unreservedly, and with nothing less than this can the demand of the Catholics of the Dominion be satisfied.

The Manitoba Legislature has positively refused to take the course demanded by the judicial decision of the Imperial Privy Council, and by the Order in Council sent by the Dominion Government, and Catholics can have but little confidence in any action it may now take.

In its answer to the Remedial Order, the Legislature declared: "As to the Legislative grant, we hold that it is entirely within the control of the Legislature of the Province, and that no part of the public funds of the Province could be made available for the support of Separate schools without the voluntary action of the Provincial Legislature. If this be the

case, nothing could be more unfortunate from the standpoint of the Roman Catholic people themselves than any hasty or peremptory action on the part of the Parliament of Canada, because such action would probably produce strained relations and tend to prevent the possibility of restoring harmony."

We are also reminded in the same precious document that the majority of the members of the Manitoba Legislature were elected under express or implied pledges given to their constituents to the effect that they would not consent to any measure restoring Catholic schools.

We are quite ready to admit that the majority of the Legislature were elected under these pledges, at least implied, inasmuch as they had pledged themselves positively to support the Government and implicitly all the special measures which the Government might introduce toward maintaining its general policy, as understood by the people. The perpetuation of the injustice inflicted on the Catholic minority was part of this policy, and the people of Manitoba, or at least a very decisive majority of them, assented to this injustice; and it is just because we presume they are as implacably hostile to Catholics now as they were when the elections took place, that we have very little hope of getting justice from them or their representatives, and so we are justified in the demand that Parliament concede, with the least possible delay, what Manitoba refuses, not only with obstinacy, but even insultingly and with threats, that it will throw every possible obstacle in the way of a reasonable solution of the difficulty being reached. No other interpretation can be placed upon the words of the theretofore cited, than that they are threats of what is to be expected unless the Dominion Parliament yield to the Manitobans by permitting them to legislate away the rights of Catholics.

We have no desire to increase the "strained relations" which have already been produced, but of which the Provincial reply speaks as if they were a contingency of the future. It looks very much like a piece of hypocrisy to pretend now that any action of the Dominion Government or of the Catholic body will produce these "strained relations," when we have in the same breath the admission that harmony should be restored. How restored, if it has not been already destroyed? And who is the cause of its having been destroyed, if not Mr. Greenway's Government, which not only, in spite of the constitution, but also in the face of most solemn pledges made to the late Archbishop Tache, not to interfere with the Separate school laws, swept away the Catholic schools by the laws of 1890?

The whole difficulty has been created by Mr. Greenway's Government, and intensified by the inflammatory speeches of Attorney General Sifton during the Haldimand campaign, in the Toronto Pavilion, and in the Provincial Legislative halls.

It is needless to say that we approve of the determined attitude taken by the Quebec members of the Government in requiring full justice to be done; and we hope and are confident that the promises of the Government, even as now given after so many delays, will be faithfully carried out. If Ontario members of Parliament desire to override the constitutional guarantees given in the British North America and Manitoba Acts, it was evidently the duty of Quebec members to insist upon justice. If it is the wish of Ontario to destroy Confederation let the Province speak plainly its intentions, instead of using underhand measures to flit from Catholics, one by one, the rights which have been guaranteed to us under the constitution.

We have confidence that such love of fair-play exists among the people of Ontario that they are willing as a whole to do equal justice to Catholics and Protestants. They have more than once made this manifest in recent years by rejecting the most impassioned appeals to prejudice, but we cannot forget or shut our eyes to the fact that there is a party or a faction in the Province so amenable to such fanatical appeals as to render our position precarious, and to keep us in constant trouble in order to preserve even what the constitution has guaranteed. The people as a whole will not be carried away by fanaticism; but in the conflict of divers interests which determine the advent of one party or another to power, our rights might easily be jeopardized through the wiles of certain politicians, and we would not feel secure if those rights were not guarded by the Federal authority.

It was precisely to prevent these

rights from being entrenched upon by arbitrary Provincial majorities that, under stated circumstances, the power to intervene in educational matters was vested in the Dominion Parliament. It is, therefore, no slur upon the people of Ontario to say that our chief reliance must be on Federal authority.

The Dominion Parliament is far from being a Catholic body, but it is the only legislative body in Canada in which Catholics are able to exercise a powerful influence in defence of equal rights. We cannot expect, nor do we desire, that the Dominion Government shall interfere with any local government to obtain for us anything beyond what is just and equitable. Nothing beyond this is demanded in the case of Manitoba, and we hope and believe that there is sufficient determination among the French-Canadian members of Parliament of both political parties to insist upon this now and in all future emergencies. By so doing they will cause themselves to be respected, and holding as they do the key to the seaboard and the future of the Dominion in their hands, they will continue to be respected in spite of the spasms of fanaticism which may from time to time trouble the peace of other Provinces.

Quebec must continue to be the mainstay of Catholic rights in the Dominion. The Catholic body constitutes 42 per cent. of the entire population—a percentage which will ensure fair play as long as we demand it with resolution, for we may always depend on the honor and love of justice of a certain percentage of our Protestant fellow-citizens; but the chief burden of the battle will always rest on Quebec. We are confident that our reliance upon the sister Province will not be in vain.

We may add that in the present difficulty we may confidently expect the aid of the Protestants of Quebec, as the cause of the Catholics of Manitoba is as much that of the Quebec minority as of those who are now more immediately concerned. We rely also on the aid of honorable Protestants from every Province; and that aid, we believe, will not be wanting in case of need.

THE ORANGE DEMONSTRATIONS.

The celebration of the "glorious, pious, and immortal memory" of William III. was quite as generally celebrated throughout Canada as in former years, and probably more so, owing to the excitement caused by the ferment which has been felt on account of the agitation of the Manitoba school question which so nearly brought about a collapse of the Dominion Government, just on the eve of the celebration.

The situation was no doubt a great damper to enthusiasm, nevertheless in many places there was the usual amount of bombast and menace to which we are accustomed and which we always expect on that day. A great surprise was, however, in store for us, and that was the character of the celebration in Toronto, the headquarters of Orangeism in Canada. The demonstration there was unprecedentedly tame, and that tameness gives the flavor of insipidity to all the venom and virulence which was poured into the glass and greedily quaffed by the thousands who listened to the violent denunciations of the Pope, Sir Mackenzie Bowell, the Catholic Hierarchy, and the Catholic minorities in Ontario and Manitoba. These diatribes formed the framework of all the speeches delivered in London, Ottawa, Winnipeg, St. John, N. B., Halifax, N. S., and other places throughout the country.

Toronto there was indeed a demonstration, and it was larger than usual, and the object of it was, to a certainty, to emphasize the indignation felt because the Government has promised definitely to treat the Manitoba Catholics justly. But alas for the departed glory of the party of Ascendancy, orders had been issued that there should be no speeches, and the crowds dispersed without their usual pabulum—saddened by the thought that, after all the Lodge and Synodal and Conference resolutions to the contrary, Catholics are to have even tardy justice, and that the Dominion is not to be governed according to the dictum of L. O. L's. and P. P. A's., even though the latter have extended their supposed influence by becoming a branch of the United States association with the same object and as nearly as possible the same name.

We do not wish to add to the discomfiture of felled fanaticism, and we shall not in this issue enter into a detailed refutation of the many slanders

uttered by speakers in London and elsewhere. We need only say that the universal theme was that the grievances of the Catholics of Manitoba ought not, and must not, be redressed. Thus spoke Brother Talbot, County Master of East Middlesex, Acting Mayor A. B. Powell, ex-Alderman Coe, ex-Mayor Essery, Bro. Thomas Magwood, M. P. P. for North Perth, that prince of bigots Rev. Dr. Wilde, and a host of ministers, at the London demonstration. Little else but this was said in every form of language, and the only refutation we need offer to their assertions is the statement made two days before in Parliament by Sir Mackenzie Bowell to the effect that those grievances ought to be and shall be removed.

Sir Mackenzie Bowell said: "No matter what my individual opinion may be, as a public man I consider myself bound, and I will take my party with me, as far as I can, to carry out to the fullest possible extent the promises that were made at Confederation, and which I say and repeat, I believe the Manitoba Legislature has despoiled them of."

Statesmanlike words for which we unhesitatingly thank Mr. Bowell and which we hope to see fulfilled; for deeply as we should regret it, if we find a disposition in any political party to treat Catholic rights as a political shuttlecock, we shall do all in our power to overthrow such party.

We should add that Mr. Martin himself, the father of the Manitoba school laws of 1890, has declared them to be a tyranny. Yet this is what the Orange orators desire to perpetuate. Nothing else, however, could be expected from them; but we call the attention of the honest Protestants of the Dominion to their course, and we ask: Can they expect us to make peace with Orangeism when we know its purpose to be just what it has proclaimed itself to be, a proscription association?

ARCHBISHOP CLEARY'S CIRCULAR TO THE CLERGY.

In another column will be found a powerful appeal from his Grace the Archbishop of Kingston on behalf of the Irish Parliamentary Fund, to which we desire to call the immediate attention of our readers, as the matter to which it refers is of urgent necessity. The Hon. Edward Blake, M. P. for Tyrone, knowing the interest which his Grace has always taken in the success of Ireland in her present effort to gain Home Rule, telegraphed to him asking his immediate co-operation to obtain assistance for the Irish election fund in the present emergency. An urgent letter was also sent to the same effect.

Mr. Blake's deep interest in the success of the Irish cause should of itself be an example to others to make them equally generous, according to their means, all the more especially as there is no general collection to be taken up at present for the purpose indicated.

Mr. Blake himself with his well-known generosity has just given \$5,000 to the cause. This amount will need to be supplemented by friends of Ireland generally in order to be of avail at the present moment, while the elections are pending in Ireland, those in England being nearly over at the moment we go to press. By depositing with their parish priests the amount which each friend of Ireland is willing to give on the occasion, it can, even at this late moment, be made available to be sent by telegraph to the Hon. E. Blake by his Grace, and we trust that the many who take an interest in Ireland's welfare will respond generously to the appeal, which should be attended to at once.

Another subject mentioned in the Archbishop's circular merits particular attention. It is the purpose of the Catholics of Kingston diocese to make a devout pilgrimage to the sacred shrine of St. Anne of Laupré on the 30th of the present month, and Catholics generally are invited to join in the manifestation.

His Grace the Archbishop intends to be one of the pilgrims, and a large number of priests will also be of the company with the purpose of venerating the good St. Anne, and asking her intercession, and that of her Immaculate Mother, at the throne of grace and mercy, for themselves, their parishes, and specially for the archdiocese of Kingston.

It will be necessary for those parishes which will take part in the pilgrimage, to make known, as nearly as possible, by the 20th inst., the number of those who will join in the pilgrimage, so that the railway officials may make suitable provision for their comfort and accommodation.

All particulars to be observed for the occasion will be found in his Grace's circular letter to the clergy of Kingston archdiocese.

A BLUNDERING LEADER.

After the announcement made in the House of Commons on Thursday, the 11th inst., concerning the threatened Ministerial crisis, and the final result by which an actual crisis was averted, Mr. D'Alton McCarthy arose to give notice that when the question of Supplies would be brought up, it was his intention to call the attention of the House to the policy of the Government in reference to the Manitoba school question.

It is understood that the form in which Mr. McCarthy's intention was to be carried out was the proposal of a motion which would express that "At no time and under no circumstances will this House force Separate schools on Manitoba." Following the declaration and pledge of the Government that in case of the neglect of the Manitoba Government to grant the remedial legislation necessary to remove the grievances of the Catholic minority, the Canadian Government will introduce such legislation into Parliament this motion would imply a direct want of confidence in the Government, and would serve to bind all who would support it to vote against remedial legislation when it will be introduced. He was balked in his purpose, however, by Mr. Laurier, who on behalf of the Opposition, immediately called attention to the fact that he had been waiting for some time to bring forward a motion on the same subject when the question of Supply should be before the House.

Mr. Laurier remarked, while claiming his prior right to bring the question forward: "My honorable friend knows that I have also been waiting for some time."

Mr. McCarthy's priority of right was then conceded by Mr. Foster.

Mr. McCarthy, in spite of his long experience in Parliament, appears to have all the innocent freshness of a mere tyro in the House of Commons; for blunders of the same kind in not making proper use of his opportunities to bring his views forward have been frequent with him since he assumed the leadership of his independent party of one. We shall not say that this habit of bungling is the result of any mental incapacity on his part, for his recognized ability as a lawyer precludes this; but we may fairly remark that such a want of knowledge of the rules of the House is not consistent with the duties devolving upon one who aspires to the leadership of a great party.

If, as we have good reason to suppose, this bungling habit is due to Mr. McCarthy's frequent absence from his place in Parliament, so that his mistakes are to be attributed to want of familiarity with the usages of the House of which he has been so long a member, it is surely incumbent on those who have any thought of following his leadership—if there are any such—to consider well the propriety of following a leader who thus neglects his duties to his constituents, and whose errors are so numerous that he must frequently make them as ridiculous before the public as he makes himself.

THE HURON COUNTY JUDGE-SHIP.

We have already expressed decisively our opinion in regard to the appointment of a judge to take the place of the late Senior Judge of the County of Huron. There can be no doubt that both in equity and fitness for the position, the proper person to appoint is the Junior Judge who survives, Judge Doyle, who has filled his position for thirteen years giving universal satisfaction, equally to the bar and to lay citizens.

General opinion in the County of Huron points to Judge Doyle as the gentleman who ought to be selected, for the Senior Judgeship, whether it is the intention of the Government to take occasion of the death of Judge Toms to make only one Judge do the work of the County, or to have two Judges there as hitherto.

It is well known that Judge Doyle did the burden of the work for the thirteen years during which he has been Junior Judge, and as Huron has not the population required by law that there may be two Judges it is believed that one judge can do the work. There were reasons for the appointment of a second judge thirteen years ago which do not exist now, as it was necessary to relieve Judge Toms, on account of his ill health, etc. But Judge Doyle is able to do the whole work if necessary; and if the powers of the Government are to be equitably used, he is the man for the place.

But if the Government intend really to appoint another judge, justice clearly requires that he who has done the work so long should not now have another placed over his head. Let Judge Doyle receive the Senior Judgeship, and let the new appointed be made Junior Judge.

Judge Doyle's character, public and private, is also stainless. The inquiry would therefore be greatly magnified if the new appointed placed over him were one who has had the misfortune to be branded in the Courts by being told that corrupt acts "adhered to him like pitch." We have no wish to stir up this matter, but we do say that one who is stainless should be preferred to such a one. If such a thing were done, we could attribute the act to no other cause than P. P. A. or similar associations using their influence to proscribe Judge Doyle because of his religion. We believe, however, that the Government will not deal so dishonorably in this matter.

A FANATICAL ESSAYIST.

In a Toronto sheet entitled *The Protestant*, issued for June by the Rev. A. D. Demill, there appears an essay from Mr. Charles Durand, under the title, "The Falsehoods and Misstatements of the Romish Church."

In former years Mr. Durand was known as a gentleman of liberal instincts; and the part he took in the political troubles of 1887, which was the cause of his undergoing a species of martyrdom for his ultra-liberal sentiments, would have led us to expect from him the expression of much more generous sentiments towards his Catholic fellow citizens from those which he manifests in this his latest lucubration.

We well remember that Mr. Durand was at one time a writer of considerable vigor and certainly of enlightened views, for he was one of those gentlemen who did not hesitate to take Mr. George Brown severely to task for the bigotry displayed by that gentleman during his celebrated No Popery crusade which lasted from 1844 to 1860. It is the unexpected which happens, when we find this same Mr. Durand issuing over his signature an essay which for senseless bigotry was not excelled by the most violent fanatics of that memorable period.

We are confident, however, that in the days when Mr. Durand's intellect was in its vigor, no such puerile writing could have issued from his pen, as the article to which we here refer. We can account for it only on the hypothesis that what has occurred in Mr. Durand's case is what has frequently happened with others who are ready to sell their principles, and write anything, however vile, provided only it will find a market; and from the character of the P. P. A. organ in which the present article appears, it is evident that Mr. Durand can now find only the cheapest market for his wares.

Mr. Durand admits the great progress which the Catholic Church has made in Canada, and especially in Ontario, during the last sixty-five years. He says: "I recollect when there was not a Roman Catholic church in Hamilton or Dundas. Only one, I think, existed in Toronto prior to 1830. Nunneries were not known in the western part of Canada. In Quebec, of course, the Church existed in a quiet form, not in arrogance, as it now exists."

Mr. Durand ought to know by this time that the Catholic Church is not to be repressed by false and abusive language like this: "Who is like unto the beast? Who is able to make war with him? And there was given him a mouth speaking great things and blasphemies, and power was given him to continue forty and two months. . . . Here then we see what Rome has done in times past, especially prior to the Reformation. . . . She slaughtered the French and English Protestants, spoke as a lion against Luther and all who opposed her. . . . This same Church is now aiming to conquer, through her schools, the United States. She is fermenting discord in the States and Canada, holding aloof in her schools from Protestant intercourse. . . . Protestants and Orange-men, see that this is not done again. We want nothing to do with Roman priestcraft and Jesuits, etc."

This twaddle, and much more of the same kind, is useful only for the purpose of inflaming the passions of the most rabid class of fanatics, and we refer to it chiefly for the purpose of expressing our regret that Mr. Durand should have sunk so low in the literary scale as to publish such arrant nonsense.

He has also much to say concerning Catholic veneration for the relics of saints. This is a constant theme with Protestant controversialists whose delight it is to misrepresent Catholic teaching and practice. Catholics